(16)

Mr. TILLAM's ACCOUNT EXAMINED,

OR,

A brief Reply to his unchristian Account of some passages of *Providence*.

By a Friend to Truth, and to Mr. Tillam's *own Soul, if* GOD *have not sealed him down under hardness of heart.*

Written for the sake of such poor honest souls in *Colchester*, and the parts adjacent, as are Misled through his Inchantments.

Should not the multitude of words be answered? and should a man full of talk be justified?
Should thy lyes make men hold their peace? and when thou mockest, shall no man make thee ashamed? Job 11. 2, 3.

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An Epiſtle to the Reader.

Chriſtian Reader,

PEradventure, a Reply to Mr. *Tillam's* pretended *Chriſtian Account* was long ſince expected, but, upon ſufficient reaſon, a delay was made. It was ſome time before the parties moſt concerned in it (living at a diſtance) could know of his Pamphlet: But chiefly, after it was drawn up, it was judged fit, by ſome intereſſed in the buſines, to lay it aſide, hoping that his folly would be made manifeſt enough by his own proceedings; which indeed is already done in great part, eſpecially to pious and prudent Chriſtians; And, I doubt not, but it will be diſcovered more and more daily. But in regard of his *vain triumphs*, and becauſe there are many weak, harmleſs, and well meaning people in danger of being further deluded by him, it is now reſolved to preſent *the Man* to the open view of the world, that

his untruths, ſcandals, and dangerous deſigns may make all more cautious whom they confide in, and depend upon, in ſo great a concernment as that of *Religion*. Upon this, and other accounts (Reader) thou ſhalt here find ſuch a diſcovery of Mr. *T. T.* written, not out of envy to him, but pitty to others miſled by him, as (I hope) will make thee ſenſible of the bottom of his deſign in coming to *Colcheſter*, which he pretends to be guided to, by a *hand of Providence*; but upon peruſall of this, I believe, thou wilt find, it was rather a *Plot* than a *Providence*, being the laſt adventure of a neceſsitated perſon, that muſt ſhift for himſelf ſomewhere, diſcarded by thoſe in the *North* who firſt gave him credit, and having his 40l. *per ann.* withdrawn by the Commiſsioners there. Yet no doubt a *providence* it was too, but ſuch a one as that of *Colcheſter* Siege, which prevented the ſuffering of other places when the Enemy was garriſon'd there. And I wiſh, that as that party had their laſt conſiderable motion terminated within the walls of *Colcheſter* (the adjacent parts being

ing sufficiently alarumed by their being there) so also Mr. *Tillam* may make your miserable Town the ultimate stage of his progress. 'Tis pitty other places should ever be troubled with such a guest, as *sets the house on fire where ever he comes*, making it his business to divide and sow discord amongst Brethren; By which (if there were nothing else) it may be easily gathered of what fraternitie he is. It is abundantly known what their Religion is, whose aim is *division*; knowing how to retire into union among themselves, and meet together in one centre, though the lines drawn from it stand at a distance in the circumference. Doubtless Mr. *Tillam*'s slighting Mr. *Prin*'s charge (of his being a Papist) is a Masterpiece: 'Tis more policity for Mr. *T.* to contemn than answer so fair a probability. His own acknowledgement that hee has been a *Papist*, together with his Romish trinkets, Extreme Unction, Washing of feet, pretences to infallibility (the choicest Jewels in the Popes Triple Crown) for all he speaks must be taken as the Oracles of

God, without any consulting others, though never so pious and prudent; these things I say may strongly perswade a sober man to suspect a *papist in the bottom*. But I shall not judge him, Reader, let me only perswade thee to lay aside prejudice, and thou shalt here find Mr. *Tillam* passing judgement upon himself; for most of the particulars charged upon him in this book, are no other but such as dropt from his own Pen or Tongue; and therfore, if any wrong be done him, he may thank himself for it. But I shall hold thee no longer in the Porch; if thou wilt know more, read further; let thine own eyes be thy informers.

That which follows is a Letter *written by Mr.* Robert Eaton *to a friend of his, which he desired him to print.*

Wor-

Worthy and endeared Friend;

Having at last met with Mr. *Tillam's* Pamphlet, falsly intitled, *A Christian Account*, I thought good in the first place to give you an account of him, and then of those passages in his Pamphlet which relate to me. This *Tillam*, who is not ashamed to call the *Censures* which the Church & People of God have passed upon him, *The Trials of his grace*, was for a short time an Apothecary, but since having assumed to be an Anabaptistical Minister, by reason of his *factiousness*, *pride*, and *turbulency of Spirit*, hath been like a ball of Wild-fire tossed from one end of the Nation to another; scattering his *pestilent errours* with very great *impudence* and *boldness* in every place where he hath come. Now though I had heard in *Lancashire*, and other places (before my removal from *Dedham*) of the dangerous conditions of this man, and what disturbance he had made in several places, inventing and propagating his Errours, yet now I am more fully certified of the truth of those things which there I heard.

For brevity sake I shall only give you an account of Mr. *Samuel Eaton's*, who is Pastor of the Church of *Duckenfield* in *Cheshire*, before whom one of Mr. *Tillam's* causes was examined, and by whom Mr. *Tillam's* Excommunication out of the Church at *Wrexam* was declared just and regular: Mr. *Sam. Eaton's* words are these. Mr. *Tillam was excommunicated first by the Church at* Wrexam, *and afterwards his Excommunication was found and declared just by the Church at* Duckenfield. *The causes*

causes of his Excommunication were ſeveral; among others were theſe; The proof of ſeveral untruths told by him, intollerable pride, together with a viſible deſign to divide the Church, &c. But that he withdrew himſelf, and that his withdrawing (as Mr. Tillam *excuſes the matter) was the cauſe of his Excommunication, is utterly falſe, and a meer evaſion; for they were fully reſolved to caſt him out before he did withdraw himſelf, and he withdrew himſelf purpoſely to evade the ſentence: And many that were his Diſciples, and Rebaptized by him, when they heard things laid open, were ſatisfied as to the juſtneſſe of the ſentence pronounced againſt him.*

Thus far Mr. *Sam. Eaton* gave me an account of him: Now whether a man ſo eminent as Mr. *Sam. Eaton* (in a buſineſs where he can have no by-reſpects) is to be believed, or Mr. *Tillam's* one cauſe of whoſe Excommunication was lying) let all men judge.

As for that Church of *Anabaptiſts* in *Cheſhire* which he ſo much magnifies in his book, I ſhall not meddle with them, only this I ſhall ſay, that ſome of them, though under the Ordinance (as their expreſſion is) for which Mr. *Tillam* hath, and doth ſhew ſo much zeal, and therefore more likely to favour Mr. *Tillam's* cauſe; Yet (I ſay) ſome of them doe diſown him, as not fit to be communicated withall; and others have told me, that he is diſowned by their whole Church; yea ſome of that *ſweet ſociety* (as Mr. *Tillam* calls them) do ſuſpect him to be a *Jeſuit*; and ſeveral grounds they have of their ſuſpition, as themſelves have related to me.

Firſt, becauſe he hath acknowledged that once he was a Papiſt; and again he hath confeſſed (as ſome of them have told me) that he hath been at *Rome*.

Second-

Secondly, they have obſerved him to deliver doctrines in favour of Juſtification by Works: And truly though he ſo ſlightly paſs over that which Mr. *Prin* charges him withall, yet, I think, he ought, there being ſo much ground of ſuſpition, to have laboured more for his vindication in that particular, than meerly to ſay, *It is a groſs ſlander.*

Now as for thoſe paſſages in his Pamphlet which relate to me; Though I have underſtood by ſeveral perſons, that he hath not only a falſe tongue, but alſo a brazen face, yet I conceive he would never have been ſo impudent as to have uttered ſuch a reproach without the leaſt ground, but that he hoped it would never have come to my knowledge, I being now ſo far remote. But I have now at laſt providentially obtained a ſight of his Pamphlet, and for my own vindication, I ſhall give an account of all that paſſed betwixt him and me, whence he hath taken an hint to forg all thoſe reproaches he caſteth upon me.

I being occaſionally with Mr. *Malyn*, Secretary to the Lord Protector, and with Mr. *Wakering*, and ſome other Gentlemen at *Whitehall*, there was mention made of this ſame *Tillam*, and the Inſtrument whereby he was authorized to preach in any vacant place, which Mr. *Malyn* hearing of, ſaid, He was very confident he never had any ſuch Inſtrument granted him by the Protector: And that there never was any granted him, he told me, and ſome Gentlemen there, after that he had been with his Highneſs the Lord Protector to enquire about it. Yea he added further, that an Order ſhould iſſue out to apprehend him. What I then heard, I related to ſome particular perſons, whom I occaſionally had ſome diſcourſe withall concerning Mr. *Tillam*.

Some weeks after Mr. *Tillam* came to me, charging me

that I ſhould ſay his Inſtrument was counterfeited: To whom I anſwered it was not ſo: But nevertheleſs what I had heard, and from whom I heard it, as I had told others, ſo now alſo I would acquaint him, and all that is above-mentioned touching the diſcourſe with Mr. *Malyn* concerning him and his Inſtrument, I related to him; and added, that if any wrong were done him, he muſt ſeek to Mr. *Malyn*, Secretary to the Lord Protector, for reparations. Yet I further told him, if he would produce his Inſtrument, and if upon the ſight of it I ſhould be convinced that it was a reality; upon a Chriſtian Account I would tell thoſe perſons who heard the former relation from me, that I had ſince ſeen his Inſtrument, and that it was a real thing. Now that this is the truth and the ſubſtance of all that which was ſaid by me, thoſe two eminent Miniſters that Mr. *Tillam* ſpeaks of in his Pamphlet (*viz.* Mr. *Hudſon* of *Capel*, and Mr. *Walker* of *Aſſington*) wil atteſt. And if this be the truth, and thoſe fore-named Miniſters wil give teſtimony to it (as they ſay they wil) then either both I and they are lyars, and ſtirred up by Satan, the Father of lyes (as Mr. *Tillam* expreſſes it) or elſe Mr. *Tillam* (who for lying, among other things, was Excommunicate, and ſo given up to the Father of lyes) hath not yet repented of, nor is delivered from that ſin, but ſeems now rather to have habituated himſelfe unto it, as I ſhall make appear by a paſſage or two in his book, which ſavours much of that lying ſpirit.

Not to ſtand to ſhew how little ground Mr. *Tillam* had, upon my relating of what I heard, to bottom thoſe expreſſions of his upon, (*viz. That I calumniated him, that I falſly accuſed him, that I confidently affirmed, that his Inſtrument was counterfeited*) little untruths are not worthy to be taken notice of, when they come from

Mr.

Mr. *Tillam's* either Tongue or Pen.

But ſuch a *Forehead of braſſe*, and ſuch a *Conſcience of brawn* has he, that he is not afraid, nor aſhamed to ſay, *after my falſhood was diſcovered.*

But when was this *diſcovery* made? in what place? and before what witneſſes? He that helped him to make that (I mean his Father of lyes) muſt either help him with another, or elſe this will appear to be, as it is, *a loud one.*

But Mr. *Tillam* ſaith, *That I (with two eminent Miniſters) laboured for peace.*

To labour for peace I know is a Chriſtian duty, yet not with an Excommunicate perſon. And how I and the aboveſaid Miniſters laboured for peace with Mr. *Tillam*, you ſhall judge by that which follows.

Firſt, I ſhall ask Mr. *Tillam*, whether I went from *Dedham* to him at *Colcheſter*, or he came from *Colcheſter* to me at *Dedham*? If he came to me, hitherto Mr. *Tillam* (and not I) laboured and took the pains.

Secondly, when Mr. *Tillam* was at *Dedham*, whether I ſought after, and went to him, or he to me? If he to me, then hitherto alſo Mr. *Tillam*, and not I, laboured and took the pains.

Thirdly, after Mr. *Tillam* was at my houſe, whether I laboured any further, or took any more pains with him, than ſpeaking the words rehearſed before? Indeed this I did, having heard that Mr. *Tillam* had been convicted of, and excommunicated for lying, among other things (though then I had not certain proof of it, as now I have) I deſired thoſe two fore-named Miniſters, being then at my houſe, to hear what ſhould paſs in diſcourſe betwixt us, leſt Mr. *Tillam* ſhould afterwards (according to his manner) beſpatter me, as he had done ſome others

with groſs untruths, and his Pamphlet may evidence I had good reaſon ſo to do.

But that *I laboured for peace my ſelf*, further than is expreſſed before, or that I ever deſired either of thoſe eminent Miniſters to labour for peace on my behalf, is falſe, and it comes from Mr. *Tillam's* Father of lyes.

In the third page of his book he mentions a *project of mine*, what it is I know not, unleſs it be this honeſt one, *That an Impoſtor who grows worſe and worſe, deceiving, and being deceived, may be diſcovered.* But what ever project I had, this I diſcern to be one in Mr. *Tillam*, who that he may breed prejudices in his Diſciples againſt the Teſtimony of thoſe that bear witneſs againſt him, uſeth to ſay, *they are his enemies*; as if all thoſe perſons, that in ſeveral parts of this Nation, have teſtified againſt Mr. *Tillam* and his waies (whereof ſome are eminent for learning and religion) were acted from a principle of envy and malice againſt him, and not from zeal to God and his truth.

But that that Great untruth (*viz. an eminent diſcovery of my Falſhood*) may not be thought a ſlip of his Pen, but a deliberate birth, formed by the Father of lyes, he repeats it, and puts an *emphaſis* upon it, page 3. (not dictating any falſhood, ſo eminently diſcovered) all that I ſhall ſay to this, is onely thus much; That I never had any diſcourſe with Mr. *Tillam* in all my life, but that which was mentioned before in my own houſe at *Dedham*, when thoſe two Miniſters with ſome others were there; And if thoſe two Reverend Miniſters (Mr. *Hudſon*, and Mr. *Walker*) will not teſtifie that it is eminently falſe, that there was any falſhood diſcovered in me at that time, then let not onely this, but all the reſt

that

that Mr. *Tillam* is charged withall, be laid at my door.

But I ſhall not any fu-ther trouble my ſelf with him; God (I hope) will in a ſhort time lay him open, what he is, that he may *proceed no further* in ſeducing ſimple and unwary ſoules.

Your affectionate Friend

Robert Eaton.

The following ſheets were done by another hand; in the Vindication of Mr. Hammond: *where you ſhall find a ſatisfactory Anſwer to the Remainder of Mr.* Tillam's *abuſive Pamphlet.*

Mr.

Mr. Tillam's Account Examined.

MR. *Tillam's* glozing Pamphlet within theſe very few dayes coming to my hands, and perceiving (with great grief of heart) his old ſpirit of *pride*, *vain-glory*, *boaſting*, *lying*, and *ſlandering*, running through the veins thereof; and underſtanding that Mr. *Hammond* (who with a breath could have blown away all his vapourings, if he had been willing to have ſtirred in his own cauſe) not willing to meddle with ſuch an incurable creature; hereupon my ſpirit was drawn forth (not ſo much for his ſake, as to undeceive ſuch honeſt hearts as are abuſed by his hypocriſie) to pull off his Mask, and let them ſee the man in his proper ſhape.

1. That he is a man *boared in the ear*, *branded and ſtigmatized in the forehead*, by the moſt godly perſons whereſoever he yet came, when they once knew him well (though at the firſt, through his fawning and glozing carriage they were for a while deluded by him) For,

Firſt, he is with one conſent given up to Satan by the whole Church of *Wrexam*, which though he labour to ſhuffle off, yet the teſtimony of one and twenty godly men (for ſo they will be proved to be in ſpight of all his aſperſions) (when ſober men hold the ſcales) ſhall over-

over ballance the ſingle teſtimony of one man, in his own cauſe, who is a Lyar upon record.

Secondly, when his caſe was judiciouſly heard and ſcanned by ſuch godly Elders, and the Church of *Cheſhire*, to which himſelfe appealed, they concluded the Cenſure juſt, and rolled the ſame ſtone upon him in theſe words (as Mr. *Tillam* himſelf writes, *p.6.*) *That he was to be looked upon as neither an Elder, nor a Member of the Church of* Wrexham, *but to be left to the world as a man without.*

Thirdly, then after this, Converſing with the Anabaptiſt-Church in *Newcaſtle*, he ſo carries himſelfe (though at the firſt, *who but Mr.* Tillam) that they preſented to the Church at *London* twelve ſeveral Articles againſt him.

Fourthly, he alſo falls ſo foul with the three Congregational Miniſters in *Newcaſtle* (Mr. *Weld*, Mr. *Hammond*, and Mr. *Durant*, whom God and his Servants are pleaſed graciouſly to own) that they are forced to vindicate themſelves to the world in print (which they never did againſt any man before) to paint him out to the life.

Fifthly, after this (as if he ſtudied to imitate *Iſhmael*, *To have his hand againſt every man, and procure every mans hand againſt him*) he breaks with the Church at *London* (in whoſe very boſom he lay for a while, till they perceived his frame) who caſt him off with much indignation, as (ſtill) it appears by his own confeſſion in his book, *p.19.* (for we have moſt of all theſe things from his own words.)

Sixthly, at laſt his own Church at *Hexam* (ſuch was his carriage towards them) falls into two pieces; and one part of the two, diſcards him. Now, if theſe be not Black marks, or Fleſh-brands; if theſe things will not prove him to goe out from all places [*like a ſnuff*]

which

which words he ſo pittifully ſnuffs at, Let wiſe and ſober men judge.

2. Obſerve all along his courſe of life, and his Book alſo, that whereas all Godly men in Scripture, and our own experience, do ſuffer uſually from the Enemies of Grace, wicked and ungodly men (which is an honorable thing, 1 *Pet.* 1.14. *Mat.* 5.10,11. *For the Spirit of God and Glory reſteth upon ſuch.*) Now this mans caſe is quite otherwiſe: For, ſtill, he is oppoſed, and conteſted withall, and rejected by the Godly, yea, and moſt uſually the *moſt eminent for godlineſs*, in all places whereſoever he comes, at *Wrexam*, *Cheſhire*, *Newcaſtle*, *London*, and now at *Colcheſter*; i.e. by godly Chriſtians, faithful Miniſters, Paſtors, Teachers, Elders, yea, whole Churches, and that in the *higheſt degree of Cenſures* that ever Jeſus Chriſt ordained in his Churches, *Excommunication it ſelf.*

And again, whereas other godly men ſuffer as Chriſtians, for *well doing* (which is a bleſſed thing) this man is ſtill buffeted, not for his good deeds, but for his faults, ſcandals, pride, ſlanders, *&c.* And,

(Which is exceedingly to be noted) good men uſually are oppoſed and fought againſt by men of differring judgements and practices from themſelves; as Congregational men by Presbyterial, Pædobaptiſts by Antipædobaptiſts, Orthodox by Arminians, Socinians, and Proteſtants by Papiſts; but this man (as if he were *born to ſtrife*) is ſtill oppoſed by men of his own judgement and practice in Doctrine and Diſcipline. Were not the Church of *Wrexam*, and that of *Cheſhire*, and the three Miniſters of *Newcaſtle* of his own judgement and practice in point of Diſcipline? Did not the Anabaptiſt Church of *Newcaſtle*, and that of *London*, jump with him in point of Baptiſm? Yet he is a man not onely *diſguſted* by all theſe,

these, but one *not sufferable to abide among them*, and *out* he must as an incorrigible person, without reconciliation; which how clear it speaks in point of *his intollerable turbulency of spirit*, and what an alarum it rings in all their ears who are misled through his subtle insinuations, I leave to all men to judge.

3. A common Lyar is generally accounted a *vile person, a son of Belial*, one of the baseſt among men; but to gather up all his groſs lies and ſlanders were too heavy a task; for certainly he hath driven an *old Trade* therein: For,

Firſt, he was caſt out of *Wrexam* Church for lying, as one principal crime among others.

Secondly, he is rejected by the Church at *London* for making and maintaining a lye; ſee his own words, *page 19. It was concluded* (ſaith Mr. *Tillam* himſelf) *that I lyed, and they preſently declared a withdrawing from me* (with theſe words added, which are) *he hath grievouſly ſinned againſt the Rule of* Chriſt, *Col.* 3.9. *Lye not one to another: Wherefore we have put him away from us, and ſhall have no communion with him, that he may be aſhamed.* This from his own words; and this was done deliberately, after much ſcanning, by a whole Church.

Thirdly, there are many manifeſt lyes in this his book, as, *that Mr.* Hammond *was Vicar of* Newcaſtle (which he writes to diſgrace Mr. *Hammond*) whereas he is only Lecturer and Teacher to a Congregational Church, and abſolutely refuſed to be Vicar, which Mr. *Tillam* cannot but know, being ſo oft converſant in *Newcaſtle*.

Fourthly, another abhominable lye againſt that Reverend Man, in theſe words, *whither have thoſe ſurfeiting feaſts of* Newcaſtle (ſaith he) *tranſported Mr.* Hammond? *how ſtrangely have thoſe luxurious banquets increaſed choler in this corpulent Gentleman?* For, beſides the odious contempt

in the manner of his writing which he casts upon this faithfull servant of Christ (so much beloved and honoured by the Saints) he most impudently and palpably slanders him for intemperance; for all *Newcastle* knoweth, that though Mr. *Hammond* be often and earnestly invited to Feasts, yet he hath absolutely refused (to avoid all occasions) to come at *any feast*, great or small, to one or other, for these two years together, except at one time that was unavoydable.

Fifthly, he boldly vaunts, that God made himself an instrument of detecting the false Jew, wherein (besides that vain-glorious vapouring, in assuming to himself what is not due) he tells a most manifest falshhood; for it's notoriously known to Mr. *Geo. Dawson*, Mr. *Hammond*, Mr. *Durant*, and others, that he did what he could when they were about convincing the false Jew, to defend him, and harden his heart, till they were all grieved and ashamed at his practice.

Sixthly, another falshood, that Mr. *Hammond* was baffled in the dispute about Baptism; which impudency of his is *stupendious*; for above a hundred persons present will witness the exceeding freedom of Mr. *Hammond*, whose arguments were as a Rod held over him all the dispute, and that Mr. *Tillam*, to his utter confusion (if he could tell how to be ashamed) was so non-pluss'd, and baffled to purpose, that one of his own party was driven to confess it, & to chide him off, & take up the bucklers, whiles all the time after Mr. *Tillam* sate dumb; which calls to mind a seventh lye; He told Mr. *George Hodshan*, when he came first into the North, that he was for the Baptism of the Infants of Beleevers, when it manifestly appears, he was at the same time an Anabaptist.

per me Geo. Hodshan.

Lastly,

Laſtly, for a full conviction of his lyes, ſee the *bundle of untruths*, written by the *Newcaſtle* Miniſters againſt Mr. *Tillam*.

Now this Lying is ſuch a ſin as it makes a man ſo unlike God, into whoſe image all his children are caſt, and ſo like the devil, who is the *Father of lyes*, and ſo unlike the Saints, who are a generation that *will not lye*, Isa. 63.9. that it deſerves the heavieſt cenſure of Excommunicaon, *Rev.* 22.15. *Without* (the new *Jeruſalem*) *ſhall be dogs, and whoremonges, and murtherers, and idolaters, and whoſoever loveth and maketh lies.* See (Mr. *Tillam*) what copeſmates Lyars are matched withall, and what is their cenſure; and yet you are angry with the Church at *London* for rejecting you for lying, and giving you no warning, whereas the Rule it ſelf (you ſee) gives no ſuch direction for any warning; but it being once proved (as it ſeems the *London* Church averred) you were to be preſently ſent without among the dogs.

4. obſerve his proud boaſting, and vaunting high language, almoſt in every page of his book (and indeed all his writings and actings doe fulſomly tang of that ſpirit) In the front of his book he begins, *Thanks to my Lord and King, who hath enabled me, ſo that he counted me faithfull, putting me into the Miniſtery.* Which are the words of the greateſt Apoſtle on earth, and that in the height of his zeal; yet this man dares apply them to himſelf, which I beleeve never any Miniſter, that knows himſelf, dares once doe. So that he is (if you will beleeve him) an *able Miniſter*, a *faithfull Miniſter*, and, as he ſaith afterwards, a *willing Miniſter*, and a Miniſter that *labours with his whole ſoul in the work*; whereas humble ſpirits are ever fearfull to think highly of themſelves, much more to lift up themſelves in print, by *vapouring*

tearms, and high titles. Furthermore, you have him ever and anon vaunting of the multitude of his hearers and followers, & great ſucceſs in his Miniſtery in every place, that he could gather a Church of Saints in a years ſpace in ſuch or ſuch place where he came; which (by the way) ſhews his doctrine and practice very ſuitable to carnall hearts, that can ſo eaſily take with him in all places where hee comes, whereas the doctrine of the beſt Miniſter under heaven is ſo croſs to corrupt nature, that it cannot be digeſted; but his doctrine and opinions goe glib down, and can bring in ſouls *thick and threefold*; 'tis but *touch and take.* And I cannot omit how often this poor man boaſts in high language of his ſufferings, and calls them *ſufferings for Chriſts ſake, and for his names ſake,* and all *in obedience to him*; whereas (preſumptuous man) thou maiſt know, it was (all along) for thy *faults, ſcandals, lyes, turbulency, faction* and *diſembling* from the firſt till now. Was it for Chriſts ſake thou wert given up to Satan by the Church of *Wrexam*? Was it for thy good deeds thou wert condemned by the Church in *Cheſhire*? Was it for the honour of Chriſt that the Church in *London* roſe up againſt thee (and the three Miniſters in *Newcaſtle* writ againſt thee?) was it not for a lye maintained againſt ſo many evidences? and haſt thou the face to father all thy wretched dealings on Chriſt? wil he maintain thee in a courſe of ſin, and crown thee for it? what tender heart can digeſt ſuch impudency and hypocriſie?

5. Obſerve what *contempt, ſcorns,* and baſe *calumnies* he (all along his book) caſts out againſt all that ſtand in his way, be they never ſo holy, never ſo many; be they *godly Saints, Miniſters, whole Churches,* all is one, if they ſpeak or act againſt him, the ſparkles of his anger (in a vile contemptuous manner) ſhall fly in their faces; this

is

is the very ſpirit of his Book. So (like the Dragon) he ſpews out whole floods of contempt, to drown them and their reputations if he could; to inſtance but in two or three particulars. 1. How ſhameſu'ly doth he reproach the whole Church of *Wrexam*, that caſt him out, and the one and twenty Members, as if they were the vileſt perſons on earth (but who will beleeve him, they being known godly men?) and all this to juſtifie himſelf, and avoyd the dint of their cenſure, as *page* 9, 10. at large? 2. Then again, how he reproaches the Church at *Newcaſtle*, becauſe they articled againſt him, *page* 19. 3. Then when *London* Church Excommunicated him, ſee his ſhameſull reproaching of them, as *acting irregularly, and againſt light of conſcience*; and what not? No marvel therfore if he reproach Mr. *Weld*, Mr. *Hammond*, Mr. *Eaton*, *Hugh Prichard* (theſe are but ſingle perſons) when he flies (like a waſp) in the face of whole Churches; and (that which is under this head remarkable) *i.e.* that all ſuch as bear witneſs againſt him, he *falls foul* upon them, as *envious perſons*, as if there were *no evil at all in him to teſtifie againſt*; no, no, *it's only the good they ſaw in him, his good ſucceſs, the attendance on his Miniſtry, and Gods bleſſing on his labours*, theſe are the things, the good things in him (as he would fain perſwade the world) they envy. *When I preached* (ſaith he) *in* Cheſhire, *I ſaw the power of God, and* (then adds) *there I incurred Mr.* Eaton's *diſpleaſure*. Why dareſt thou ſay, that holy Man (Mr. *Eaton*) *was diſpleaſed at the power of God in thee?* And within two lines after he ſpeaks as bad of the Church of *Wrexam*; *The Church of* Wrexam (ſaith he) *was troubled at my ſucceſſe*. Now to make men envious perſons at the grace of God in others, is to make them the very *devils eldeſt Sons*, and himſelf muſt needs be *God* (or in Gods place) to judge their very

hearts,

hearts, that it was *Gods grace in him* that moved them to bear witneſs againſt him. Whither will the venome and malice of this mans ſpirit carry him?

6. As he caſts down to Hell almoſt all that oppoſe him, ſo he lifts up to Heaven all that ſide with him, or favour him in his way; witneſs his *extreme flattery* of the Magiſtrates in *Colcheſter* that favour him; witneſs alſo his high elevating thoſe three men at *Hexam* that certified for him (and there were but three in all) and how eaſie a matter it is for any man to bring three men in a whole County to atteſt any thing in a mans behalf, and ſubſcribe what he himſelf ſhall draw, and bring to them to ſubſcribe, all men know. Yet, alaſs! ſome of us know what pittifull men ſome of thoſe three are, whom he ſets out, as if the moſt eminent in the whole County. Alas, alas, the man dares ſay any thing, bad or good, of any man to ſerve his own turn. If this man be not *a dawber, a ſcraper with his nails* for mens favours, an *inſinuating flatterer* for his own ends, I never knew any. He will verifie what Mr. *Hammond* writ of him; *He is* (ſaith Mr. *Hammond*) *the moſt fawning man till you diſcover him; and, then, the moſt looſe-tongued man in reviling.* Is it not juſt ſo?

7. Mark his *railing*: The *poyſon of Aſps is under his lips*, his mouth and ſtile is full of *curſing and bitterneſſe*; for theſe are his uſual tearms, *Men ſtirred up by the Devil, Slanderers, Rigid ones, Falſe lyars, Men born from beneath, Sons of the earth, Abſoloms, Joabs, Whited ſepulchres, Full of horrid hypocriſie and iniquity; that wofull hypocrite, that proud diſorderly Church, that proud ſcornfull* Haman, *&c.* Theſe are his expreſſions, and that againſt any, even againſt the moſt godly and eminent in grace, that doe but oppoſe him. And, though to write, or ſpeak ſuch things of a man,

when

when matters are proved upon Record againſt him by a cloud of witneſſes (as thoſe things are which I hold forth againſt him, as *lying*, *boaſting*, *vaunting*, *&c.* which I have proved, either directly from his own words, or the Teſtimony of whole Churches) although this (I ſay) be juſt againſt himſelf, and no wrong done therein, yet for him to belch out ſuch vile reproaches, when no juſt cauſe is given, ſuch language in him is plain *railing*, whereas giving him his own tearms, when matters are proved againſt him, is but righteous dealing.

8. It's an uſual thing with him throughout his whole book, to ſet *his own ſingle teſtimony* againſt all that conteſt with him; be his Adverſaries never ſo holy, never ſo many, yet his own bare word muſt paſs for current, againſt the ſubſcription of the one and twenty Members, yea the whole Church of *Wrexam*, the Elders of the Church in *Cheſhire*, the Baptized Church in *Newcaſtle*, the three Miniſters of the Congregational Churches there, the whole Church at *London*, *&c.* whereas *Moſes*, *Paul*, and Chriſt himſelf tell us, that in the mouth of two or three witneſſes every truth ſhall be eſtabliſhed; here are three, ten, twenty, yea whole Churches, and yet all are falſe, and deluded, he only ſpeaks the truth, himſelf being witneſs. If this be not the very ſpirit of his book, let any man that has not forfeited his reaſon, judge. And from whence (do we think) comes this, from Heaven, or from Hell?

9. *His Inſtability* is notorious. He was once, by his own confeſſion a Papiſt, then a Proteſtant again (if he may be believed) (though ſome of his own friends doe ſhrewdly ſuſpect him to be ſtill a Papiſt in his heart, and that his turning *Church-divider* at *Wrexam*, and *Dipper* afterwards, was but a turning every ſtone, and trying e-

very

very ſide, to ſee where he might beſt advance a Popiſh deſign) at laſt, as if weary of every thing, he falls now to the *Holy kiſs*, *Waſhing the Saints feet*, *Annointing with Oyl* (ſome ſay to ſix Sacraments) to *denyal of the Trinity of Perſons*, *Original ſin of Infants*, &c. When, and where will this man ſtop? Nay, ſo far is he deluded and intoxicated, that he calls this giddineſs in running out to unſcund fancies, and dangerous opinions, *obedience to Chriſt*, pag. 13. And as he is weary of truth, ſo of all perſons, ſocieties, and places too, where ever he yet came. In the Church of *Wrexam* (ſo much admired by him at the firſt) he ſtayes but eighteen Months, and then it's ſuch a *corrupt ſociety*, *that he is glad he is out of it.* Then to *Cheſhire* he haſtens, there's the only Church, but he playes ſuch pranks there, that he is ſoon diſcovered. Then away into the South; from the South into the North he goes, *Hexam* is the place, and there he has a *glorious people* (if ye will credit his report) (for ſtill all his Geeſe are Swans) But *Hexam* grows ſtale, the South is more deſirable, and *Colcheſter*, of all places of *England*, is the onely place; and there you ſhall have him as long as you of *Colcheſter* ſhall court him with applauſe, honour, & liberal gifts (for want of which he was pitifully pined at *Hexam*) but as ſoon as you diſcover him, as others have done, you ſhall find him indeed, to goe out like a ſnuff; for do but run through the ſtory of his life, or read but his own Pamphlet, and you ſhall ſee how after a little while he has ſet fire on every place where he came, and run away by the light of it.

10. But, above all, his *notorious abuſe of Scripture* is intollerable, making the bleſſed Holy Ghoſt (the Author of it) to ſerve his luſt, and execute his revenge upon all ſuch as conteſt againſt his ſin; as if he himſelf were *that righ-*

righteous one whom the Holy Ghoſt intended in thoſe Scriptures he quotes, to vindicate and maintain, be his cauſe never ſo bad, and to condemn all his oppoſers, be they never ſo holy and good; and to ſtrike at them as his moſt *inveterate, incorrigible enemies, as Scribes, Phariſees, perſecutors of Chriſt, his Apoſtles, and Prophets*: Do but peruſe a little ſome of the ſcriptures he cites, and ſee if he would not deſign his godly adverſaries to the bottomleſs pit, *Pſal.*55.20,21. *Jer.*9.4,5. *Jer.*20, 10,11. *Hoſ.*4.7. *Acts* 17. 5. *Acts* 21.28. 1 *Pet.*4.14.to 18. *Mat.*6.4. *Mat.*23.27,28. What height of *pride, arrogancy, impudency, malice*, and *revenge* this man is grown unto, I leave to godly tender hearts to judge. *Is it a ſmall thing to grieve men, but wilt thou grieve my God alſo?* Iſa.7.13.

Thus having given you a little taſt of the man (and truly but a little, for it were endleſs to print him out in all his lineaments) but by the Lyons paw you may gather the proportion of all the other parts of the beaſt, I ſhall now proceed to wipe off ſuch aſperſions as he caſts without fear upon ſome dear ſervants of God in his Book, and leave all other things as not worth the while.

Firſt, for Mr. *Hammond* (a man ſo eminently known, that he is above the reach of his ſlanderous pen) yet becauſe he hath ſo plainly laid him open to the world, he muſt be the mark for Mr. *Tillam* to ſhoot his venemous arrows at: The cauſe was this (for Mr. *Hammond* upon this account hath been deſired to declare the whole matter) who ſaith as followeth; "That he with ſome others "having diſcovered the Converſion of the Jew (whom "Mr. *Tillam* baptized, and ſo boaſted of) to be a cheat, "publiſhed his Popiſh deſign to the world; but Mr. *Til-*"*lam* perceiving the Romiſh plot and himſelf unvailed,

"wrote a moſt falſe, ſlanderous Pamphlet againſt the "diſcoverers, charging them with thirteen untruths, to "which they replyed again, revealing the notorious ly-"ing, boaſting, ſlandering ſpirit of the man; to which "Mr. *Tillam* wrote another Reply, full of froth, lying, "and folly, and ſent a Coppy of it in a braving way to "Mr. *Hammond*, who returned him a ſharp Anſwer in a "private Letter; and likewiſe told him, that Mr. *Eaton* "had given a large account of him, and withall ſent him "a copy of Mr. *Eaton's* Letter, wherein Mr. *Eaton* de-"clares the righteous dealing of the Church of *Wrexam* "againſt him (the ſubſtance of which you have in Mr. *Robert Eaton's* Letter) "and that he turned Anabaptiſt "upon it, and proved a great diſturber in thoſe parts.

Ita teſtor Sam. Hammond.

And was not all this plain dealing by Mr. *Hammond*? Thus things lay buried a great while, but at laſt Mr. *Tillam* and Mr. *Anderton* having diſcovered the wickedneſs one of another, his Church at *Hexam* brake into two pieces: He then being diſcarded of all men, writes an inſinuating Letter to Mr. *Hammond* (as one begging his favour) who (out of the goodneſs of his diſpoſition, ready to forget all wrongs, upon the leaſt relenting of his worſt enemy) writes back again, that the thoughts of thoſe former quarrels were buried in his heart, *&c.* Though at that very time, and when he came to his houſe, he ſtill dealt plainly, in reproving of him. But afterwards, Mr. *Tillam* ſtill proceeding in his old ſtrain of ſcandal, Providence calling upon Mr. *Hammond* to declare his knowledge of him, he judged himſelf bound in conſcience to reveal him to ſuch as deſired an account of him, the Cauſe of God calling for it; and he doth appeal to the Great God, and any gracious ſpirit, whether there were

diſſi-

diſſimulation, groſs diſſimulation and hypocriſie to amazement in all this? his Conſcience bears him witneſs that there was not. As for his charge of *Feaſting*, and calling Mr. *Hammond Vicar of* Newcaſtle (which are two evident falſhoods) it ſhews he hath not yet left his old trade of *Lying*. His calling him *proud Haman*, with alluſion to his name, and *Pope Boniface*, in relation to that feature of face which God and Nature hath given him, ſpeaks a childiſh wanton ſinful ſpirit in Mr. *Tillam*, and let him know, that God will one day have an account of idle words.

But he ſaith Mr. *Hammond* entertained him kindly, and added the courteſie of *New wine*: I ſay it was ill-beſtowed on ſuch an ungratefull man, as quarrels with love; worthy the next time he comes to be thruſt out of doors among the beggars. All men that know Mr. *Hammond*, well know him to be a Gentleman, and full of courteſie to all that ſet foot over his threſhold; and he endeavoured to conquer this unworthy man by kindneſs, eſpecially looking at him, as *ſeeming now to repent of his former miſcarriages*, and is not this a trim requital? Again, his proclaiming Mr. *Hammond* ſo rigid againſt Anabaptiſts, is another great ſlander; for he never preacht againſt them; hee carries it moſt lovingly in all civill converſe towards them; his ſpirit and principle carry much moderation to men of different judgements. 'Tis true, he diſputed about the point of Baptiſm with Mr. *Tillam*, when Providence called him to it, wherein Mr. *Tillam* was ſo ſilenced, that his denying of it ſince, hath demonſtrated to many who heard that diſpute, that he dares ſay any thing to ſave himſelf, and ſlander others. And for Mr. *Hammond*'s moderation upon ſeveral accounts to Mr. *Tillam*, ſure his own conſcience will witneſs againſt him, if he deny it. Yea; his own mouth hath often ſaid it, and here he unworthily

worthily upbraids Mr. *Hammond* for it: yea he boldly tels the world, that *Mr.* Anderton's *ejection was because he called Mr.* Hammond *Pope* Boniface, which (as Mr. *Hammond* profeſſeth) he never knew Mr. *Anderton* ever ſaid ſo, till now he read it in Mr. *Tillam's* Pamphlet. But it's upon record he was ejected for *Non-reſidency, and notorious Sabbath-breaking*; ſo that it appears Mr. *Tillam* will ſay any thing.

Secondly, for Mr. *Weld*, he tels the world (*pag.* 7. 20, 21.) he kindly invited him to his houſe in a Letter, with much ſeeming affection, and yet all but groſs diſſimulation. Since Mr. *Tillam's* book came out, Mr. *Weld* hath been conſulted withall, and deſired to write the truth of the buſineſs, whoſe very words again are theſe;

"I muſt ſincerely profeſſe (being called thereto) that "although I am not of the *Newcaſtle* Churches judgment "of the unlawfulneſs of being ſent out to Preach by "Commiſſioners and Miniſters, yet I cannot clear Mr. "*Tillam*, nor vindicate his innocency, in denying that he "had ſuch an order to Preach as the *Newcaſtle* Church "charged him withall, *pag.* 20. For when I look into "their three firſt Articles, *pag.* 16. wherein their charge "of his receiving order from the Commiſſioners lyeth, I "plainly ſee the full ſubſtance of their charge to be true "in each Article.

"For, whereas the Church ſay, 1. That he came to "the Prieſt (they mean Miniſters) (by the way I could "wiſh no ſuch word of contempt were uſed) this is truth, "for he came to ſuch of us as were appointed to exa-"min Miniſters to be ſent out to Preach, and told us, he "came to us for that end, and we conferred with him in "order thereunto.

"2. The Church ſaith, that he preached before them

"(that

"(that is, the Miniſters) for the tryal of his Gifts,
"this is as true; for he preached at *Nicholas* on a
"Thurſday Lecture, where divers of the Miniſters
"were preſent to hear his Gifts, and brought relation
"to the Commiſſioners, and the reſt of the Miniſters;
"and he was alſo tryed by perſonal examination be-
"fore the Commiſſioners, this alſo is true.

"3. That he was by the Propagators and Miniſters
"ſent to preach at *Hexam*, and by an Order under the
"Commiſſioners hands, as other Miniſters have, and
"that without the leaſt taking notice of his being
"ſent out by the Church at *London*. Theſe things are
"ſo clear, that himſelf cannot, and no man will with
"any face deny it. Now how Mr. *Tillam* dares call
"this a falſe Charge, and ſo accuſe the whole Church
"at *Newcaſtle*, for ſaying that which ſo many know
"to be true, I much wonder; for I muſt in this
"particular clear the Church, and deeply blame
"him.

"And for his ſaying he can ſhew my Letter to vin-
"dicate him in this, my Anſwer is, I known not how
"he may alter the words, or invert the ſenſe, but I
"here challenge him to produce ſuch a Letter from
"my hand as contradicts what I have here written,
"and I'll bear the blame; but he hath abuſed the
"Church and me, the Lord give him repentance. The
"truth of theſe things I affirm on my perſonal know-
"ledge, and ſubſcribe my name,

Tho. Weld.

Thirdly, he not onely abuſeth particular perſons; Mr. *Weld*, Mr. *Hammond*, Mr. *Eaton*, *Hugh Prichard*, &c. but

but he lets fly against whole Churches, as *the Church of Wrexam*, which he accuses of *excessive pride, gross errour, envy at his person, prophanesse, strange disorder about Baptism*, and many other enormities among them, *pag.* 9, 10. And the Church at *Newcastle*, *they are a company of rigid ones, false accusers, violent*, pag. 19, 20. And the Church at *London*, *they deal irregularly, and hastily withdraw without giving him warning; they will not hear the truth, though not abundantly testified. So that their censure is null and void.* Thus he proceeds to rage, and fight, and teare, and (like the drunken man in the *Proverbs*) to cast fire-brands at all that stand in his way. Answer all his folly I will not, but this.

First: We have neither allowance from the Word or from Reason to beleeve one word of all these allegations against so many godly men; where is the *mouth of two or three witnesses?* And if against an Elder onely without two or three witnesses wee must not receive one accusation, how dare we receive these, *so manifold, deep, and hideous accusations against whole Churches and Elders too?* The Accuser also being found no competent witnesse, being in his *hot blood, in a way of recrimination*, and a *known lyar*, as hath been proved; therefore if he should say ten times as much, it is all nothing without further proof.

Secondly: What hee doth say against those Churches, especially that of *Wrexam*, is but a proclaiming his malice and ignorance in Church-discipline: For,

1. He spends many words to declare, *he was not excommunicate out of the Church of* Wrexam, *but that he went*

went out of himself, and proclaimed himself none of theirs. But let me ask this knowing man, if he ever learned from Christ, that a Member, when the Church is dealing with him, in order to a Censure, and he seeing the blow a comming, to award it off, withdraws himself, saying, he rejects the Church, and disclaims them, and so they proceed against him for contempt, whether (I say) such a one is not justly Excommunicate, and whether such a censure be not a reall and lawfull Censure? else any man, just before the sentence is denounced may withdraw, and so no man living need be Excommunicated; and then it will follow, Christ ordained that Censure in vain; yet in this silly, sinfull shift he pleases himself, and deludes Babes with this pretence.

Object. Yea, but they are *a very corrupt Church, and therefore their Censure is contemptible.*

Answ. 1. As before was said, we dare not beleeve one word of all he saith out of Gods way.

2. If this that you say had been true, is this the way for you to reject them, and Excommunicate your self? No, you should first have cleared your self of those gross things laid to your own charge.

Secondly, humbly, and with all meekness have presented their disorders to their consideration.

3. You should have endeavoured to convince them.

4. And have waited with patience, *if peradventure God would at any time have given them repentance.* And then,

5. Desired leave to referre the matter to other Elders and Churches, who might without prejudice, or partiality have weighed the strength of what you alledged

ledged againſt them; and after all to have deſired leave in all humility to withdraw, in caſe no ſatisfaction could be had, and not to fling away diſorderly, when in a way of cenſure for your faults, and ſay, *you renounce the Church.* This is,

1. Plain Schiſm.
2. Intollerable Pride.
3. Contempt of the Church.
4. Contempt of Chriſts Ordinances, and conſequently of Chriſt himſelf the Inſtitutor of it, and (which makes all worſe) he ſtill juſtifies himſelf in all this. Beſides for a member to cut off it ſelf without conſent of the body, is a thing unnatural and monſtrous, never heard of in the Goſpel.

Secondly: He groſly abuſeth, and ſhamefully beſpattered the Church at *London* in ſundry particulars, but we ſee he can do no other. We ſhall obſerve but two or three things more, and conclnde.

Firſt: He tells you, in a vaunt, *p.* 14. *he had not onely* 80l. per annum, *but* 40 l. per augmentation; but he tels you not withall, that this was before the Commiſſioners wel knew him, & that as ſoon as they ſaw his ſpirit and carriage. with the ſame hands they gave him the Augmentation, they took it from him again, as judging him unworthy of it; and how that after it was gone, he crouched to the Commiſſioners, and inſinuated fawningly to ſome of the Miniſters to get it regained, but it never could, and whether it was not one great cauſe of his leaving the North, I leave to be conſidered. Truly, ſome of us well know they never ſaw the Commiſſioners more aſhamed of ſetling any man than of his ſettlement at *Hexam*, and reſolved for his

his ſake as long as they ſhould ſit, to know men better before they ſettled them, and never be ſo cheated by any mans gloſing and hypocritical pretences, as by his. But it was too late to repent after it was done.

2. He vaunts often in two or three of his Pamphlets, what a *company of Saints, and precious people he had at* Hexam, *and how his Church flouriſhed*; but tells you not of his tarrying there ſo long, that ſo few would come to hear him, that it was time to lay the key under the door, and give up.

3. He profeſſeth that he receives none to Baptiſm but ſuch as he judgeth to be *pretious Saints*; and yet it's proved againſt him, that he baptized ſome perſons at *Stokesbey*, and in *Cheſhire*, *&c.* that made no profeſſion of their faith at all; and this himſelf grants, *pag.* 17. How can ſuch be known to be precious Saints? and how does this accord with *John Baptiſts* practice, who Baptized none but ſuch as *made confeſſion of their ſins*, Mat. 3. or *Philips* practice, who requires the Eunuch to *confeſs his faith*, Acts 8. 37? But this man (it ſeems) dares *ſay* any thing, or *do* any thiug; 'tis no new thing to hear him contradicting the practice of others, or his own principles. But to what end doe I waſte Ink and Paper in anſwering him, whom I have ſo little hopes to reclaim? I will therefore turn the ſtream into another chanel, and by way of Concluſion direct my ſpeech to thoſe plain-hearted, well-meaning Chriſtians miſled by him in the Town of *Colcheſter*, and elſwhere.

You *Colcheſter* Chriſtians and others, that have lent your ears to this Seedſman of Sedition, and happily think, that in entertaining this Stranger, you have

entertained an Angel of God, doe but a little view his face in this glaſs, and ſee if his countenance be like that of an Angel. Is he not here plainly convicted of boaſting, lying, ſlandering, and many other ſin? Has he not for theſe crimes been taxed by faithfull Miniſters, and cenſured by whole Churches, and is all this nothing? Can you expect a bleſſing from the God of Heaven while you harbour ſuch a one in your boſoms as he hath ſealed up under a ſpiritual judgement, with which (as a rod at his back) he ranges up and down the world, and is not humbled, but rather hardened by it? Take heed you bring not the guilt of his ſin on your own heads; For (I call God to witneſſe) 'tis not the man, but his ſin I all along ſtrike at; and a ſin both fouly practiced, and fully proved againſt him, the horrid ſin of *Lying* (among many other) a ſin ſo *hatefull to God*, Prov. 12. 22. yea ſo *loathſome* in the very noſtrils of Nature, that among the ſavage *Indians*, he that told a lye thrice, was condemned to perpetual ſilence, if *Ælian* may be credited; this is (it ſeems by his own confeſſion in his book) the grand crime for which Mr. *Tillam* ſtands Excommunicate; for which I ſhall not need to judge him, two Churches having already paſſed ſentence upon him, guided (I ſuppoſe) by that rule of Chriſt, *Mat.* 12. 34. *Out of the abundance of the heart the mouth ſpeaketh*; as the Phyſician looking on the ſick mans *tongue*, when hee ſees that foul, concludes it is *worſe within.*

(Chriſtians) let me deal a little with your conſciences; doe you take the word of Chriſt for your rule? How then dare you hear him that will not hear the Church? Or by what Scripture-ground can you take

him

him for your Paſtor, whom you are to look upon as a Heathen or a Publican? And that by expreſs warrant from Chriſt himſelf, *Mat.* 18. 17. Yea let me ask you further, how unlikely is it, that he ſhould be to you a Preacher of *truth*, who has been rejected by others as a venter of *falſhood*? Indeed what has he to doe to take Gods covenant into his mouth, hating to be reformed? And how unfit is he to be a Preacher, whom the Churches of Chriſt have judged unfit to be a Member? What Truths he has Preached among you, I know not; but if he has ſpoken to you the words of Truth and Soberneſſe, he is both much mended ſince he left the North, and miſunderſtood by ſome of eminent note in the South, who have affirmed, and will maintain it to his face, that he has dealt moſt unfaithfully in ſome of the *main truths* of the Goſpel, as, *denying Infants to be guilty of Original ſin till they come to act ſin*, and affirming, *that we are not juſtified by the ſame juſtifying Faith that* Luther *and the firſt Reformers were juſtified by* (to ſay nothing of his *new Ordinances, new Sacraments, new Sabbath*, that he contends for) theſe are no ſmall and petty Errours.

The good Lord open your eyes that you may ſee the evill of thoſe dangerous Principles he has ſcattered among you: And let me beſeech you, in the bowels of Chriſt (as a well-wiſher to your ſouls, though a ſtranger to your perſons) that you would take heed of being carried about with theſe divers and ſtrange doctrines, yea with any one of them: For if Satan can but draw you into one, hee will quickly lead you into all. He that ſaith *yea* to the

Devill in a little, ſhall not ſay him *nay* when he pleaſeth. In the fear of God I beſeech you conſider how you will be able to look Chriſt in the face another day, when your own Conſciences will tell you, you have parted with his Truths upon the bare word of a branded Lyar. My record is on high, that I have not written theſe few lines out of envy, ſpleen, or paſſion, but out of pitty and compaſſion to your ſouls: Read all before you cenſure; compare Mr. *Tillam's* Pamphlet with theſe Papers, and I ſuppoſe he will be ſufficiently anſwered, and all ſober-minded Chriſtians abundantly ſatisfied.

A Catalogue of many pernicious Principles and false Doctrines, publiquely in the Pulpit, and elsewhere asserted by Mr. *Tho: Tillam* in the Town of *Colchester.*

First: That we are not justified by the same justifying Faith that our Forefathers were justified by.

Secondly: That Antichrist shall not be destroyed till Christs personal appearing the second time in the flesh, & that whoever teacheth otherwise is a deluder.

Thirdly: That children are not guiltie of original sin till they act sin.

Fourthly: That Love-feasts, washing the Disciples feet, the Holy kiss, and Annointing the Sick with oyl, are Ordinances still to be observed in the Churches of Christ.

Fifthly: That the Lord Christ was a Carpenter, but neither House, nor Ship-Carpenter, but a Yoke-maker; to prove which he cited, Mat. 11. 29.

Sixthly: That those whom he layes his hands upon and blesses, are as really blessed, as those whom

Christ

Christ blessed when he was upon earth.

Seventhly: That Baptizing in the Name of the Father, Son, and Holy Ghost, is so far from being the substantial form of Baptism, that it is scarce a circumstance in Baptism.

Eighthly: That there is none truly called to the Ministry, but by Visions, Dreams, Revelations, or immediately from Heaven.

Ninthly: That not any Infant-Baptism is of God.

Tenthly: That the First day of the week is not our Christian Sabbath.

These things can be proved against him by divers witnesses to each.

FINIS.